

tify such a step; and that he be accompanied by Mr. Goodell and his family, unless another mission family shall be sent to the Mediterranean destined for Syria.

2. That Smyrna, Constantinople, and Greece be each occupied as soon as possible, by at least one mission family;—it not being so indispensable, that there should be two families at each of these places, as at Beyroot; though it is exceedingly desirable that there be two at every station of the Board in the Ottoman empire."

3. "That towards accomplishing the object just mentioned, it is the duty of Mr. Goodell, if his place at Beyroot can be supplied by another family, to establish himself at Smyrna, or Constantinople, particularly as his knowledge of Turkish will introduce him to the Armenians; and that at least one mission family, and if possible three, be sent from America to accompany him to that region. The separation of Messrs. Bird and Goodell, though exceedingly unpleasant to themselves, will be attended with this advantage that the families associated with them will have the benefit of their experience."

4. That Mr. Smith have the superintendence of the press at Malta, in all its departments, until Mr. Temple's return;—continuing, however, to regard the Arabic and Turkish languages as peculiarly his province.

5. "That a married physician be wanted at Beyroot more than can be expressed, and that he will probably be more useful, if he is not an ordained minister of the Gospel."

6. "That if two single missionaries are disposed to come out, they can be usefully employed in traveling in Armenia, and other countries adjacent, for the purpose of exploring, and distributing books."

7. "That, for the sake of improving greater efficiency to the press in Turkish Armenian, both Arabic and Wortabek, be, for the present, employed at Malta, under the direction of Mr. Smith; and that Mr. Smith also employ Nicola Petroskino and Phares Shidlak as assistants in the Greek and Arabic languages."

The missionaries say, in addition:—

It seems indispensable to the free operation and usefulness of our press, that Syria, Smyrna, Constantinople, and Greece, should be occupied; for it is well ascertained, that this powerful engine is here almost totally inefficient without missionaries to receive and circulate its publications in the countries for which they are intended. Arrangements have now been made for enlarging the operations of the press, especially when Mr. Temple shall have returned, to the full extent that is at present desirable. Especially do we calculate upon copious issues in the Turkish language, most of which cannot be judiciously distributed, unless Smyrna or Constantinople be occupied.

We would not wish our present request to be considered as extending to the full amount of missionary laborers, that might be usefully employed. It embraces merely those who are supposed to be indispensable necessary—those who ought by all means to be on the spot to open the campaign in our spiritual warfare, just as soon as the contending potentates of this world shall have closed theirs and settled the political affairs of these regions. We are encouraged to hope, that you will be able to meet our request in its full extent, without embarrassing any other of the important missions under your care, from having seen it observed in one of your publications, that a part of those liberal donations, which God has inspired American Christians to make, was intended to be applied to the reinforcing of the Mediterranean mission.

We feel that much, very much depends on the character of those who are to be sent to be helpers, and that the Prudential Committee have need of wisdom and assistance from above; and we shall not cease to pray in relation to this important concern.

Mr. Goodell, in a separate communication, remarks as follows, on the subject of sending physicians into the Turkish empire.

A physician can reside wherever he pleases, without a firm, or consul. Let him go into any town or city, and Turks, Jews, and Christians would all beseech him to take up his residence among them. Mr. Kugler, a German missionary, spent a few weeks at Jerusalem, and although he had not paid great attention to the science of medicine, he so commended himself to the inhabitants, that Omar Effendi and all the principal Turks and Christians interested him to reside there constantly.

It is not indispensable, though it is desirable, that the physicians sent to Syria should have received a liberal education; and our opinion is, that they ought not to be ministers of the Gospel in name, though they would be so in fact. They should be sober, prudent, exemplary men, possessing a knowledge of their own hearts, and such an acquaintance with the Scriptures, as will enable them to defend the truth against the cavils of infidels, Mussulmans, papists, and Jews. We supply the gift of tongues, with which the apostles were favored, by the facility for acquiring languages, and by our printing establishment; but the gift of healing we cannot supply, unless physicians are connected with us. It is desirable, that the people should see persons, who are not ministers of the Gospel, living godly lives.

SABBATH SCHOOLS IN AMHERST, MS.

The following extracts are derived with abridgements from the Reports of Superintendents presented at their late anniversary, and published in the N. E. Inquirer.

East Parish.—During the nine or ten years of this school's existence, 15 members of it have been removed by death, two of whom gave substantial evidence of a hope in Christ, that never makes ashamed. Of those who have been members of this school, more than 80 have become hopeful subjects of renewing grace, and upwards of 70 have united with the church.

West Parish.—Previous to organizing the school in the spring, a committee of five was chosen to visit every family in the parish, and obtain the names of the children and youth, who would attend the school. The visitors were cordially received by parents and children. Not one family was found, which discountenanced the object of the school. Ten of the oldest classes, denominated Bible Classes, have used the Bible Class Book. The younger classes have recited two lessons each Sabbath; one historical, the other preceptive. The first they have committed to memory; the other, consisting of one or two chapters, they have so studied as to answer questions. The number of different scholars who have attended, is a little rising of 250. The greatest number present any one Sabbath, 214.

While the parents and children have contributed to increase the library, the teachers have not felt uninterested. They have taken for the use of the school 15 copies of the Youth's Companion. The children have appeared to be much pleased with this little publication. The teachers have also purchased and presented to the scholars 100 volumes of the Sunday School Hymn Books. The teachers, for their own information on the subject of Sunday Schools, have taken the Am. S. S. Magazine, the Youth's Friend, N. Jersey S. S. Journal, Juv. Magazine and S. S. Visitant.

South Parish.—The directors and teachers have assembled on Sabbath mornings, an hour previous to the morning service, to implore the Divine blessing on their labors, and excite each other, by exhortation, to faithfulness and zeal.—At these meetings we have found it interesting to read extracts from Sabbath School Reports, and other animating intelligence with regard to Sabbath Schools.

North Parish.—The Monthly Concert for Sabbath Schools has been regularly observed, by meetings of instructors and scholars for social worship; these meetings have been fully attended, and some

of them deeply interesting. The bible has been the only study, and all the classes have been restricted to the same lesson on the Sabbath. It has pleased our Heavenly Father to impart a solemn interest to the school by shedding the influence of the Holy Spirit upon it, and many of the dear youth have during the season been led anxiously to inquire what they must do to be saved, and 13 have reason to hope have experienced renewing grace.

BOSTON RECORDER.

FRIDAY, NOVEMBER 14, 1828.

SABBATH VIOLATIONS.

"A dead silence reigns in the columns of the Recorder on the well known and publicly charged practice of working more or less on the Sabbath in a commercial office in New York, got up by the great Mr. Tappan to put down all manner of existing evils, and among others, Sabbath breaking."

It is our common practice to observe silence concerning our neighbors' affairs, especially if iniquities are "publicly charged" upon them without proof; for such calumnies die most rapidly and easily when left alone. We are not sure, however, but we ought before we have said one word more respecting the Journal of Commerce. Let the Keene Sentinel therefore know, that some of the presses in New York vehemently accused the Journal Office of having work done on the Sabbath; but they only proved, that one of the editors had gone a few times into his office on Sabbath evenings. This course we are not prepared to justify. But the explanation is, that that gentleman was educated in Connecticut, where Saturday evening is kept as holy time, and the evening after the Sabbath is not held sacred. The Journal, however, has since declared its intention of avoiding even this appearance of evil.

A VALUABLE FACT.

"The Sabbath was made for man," for his spiritual benefit, without detriment to his temporal interest. This is verified by the following statement, lately made by a correspondent of the Connecticut Observer.

A drove of neat cattle, consisting of between 90 and 100, recently arrived in Litchfield, Co. from the town of Warren in Ohio—a distance of 600 miles. Express directions were given to the men who drove them, not to drive on the Sabbath. These directions were followed with the exception of five miles, which they passed early one Sabbath morning, for the purpose of obtaining suitable accommodations. They were 32 days on their way, 28 of which were spent in travelling. From this it appears that these cattle during so long a journey, averaged nearly 20 miles a day, even including the Sabbath on which they rested. This is considered quite unusual. They in fact arrived a week sooner than was expected. They endured the journey also much better than is usual—so much so, indeed, that they were considered by the owner above alluded to, and who saw them before they started, to be in as good order in two or three days after their arrival as they were at first. There was likewise a saving of expense from what would have accrued if they had travelled each of the 32 days, resulting from the charge for keeping being less in proportion where they staid two nights and one day in a place.

SABBATH SCHOOL UNIONS.

Our Baptist friends in some parts of New England seem disposed to withdraw from the S. S. Unions in which they have been connected with other denominations. The Baptist General Convention of Vermont, have resolved to form a Union of their own at their next annual meeting.—Respecting this project the Vermont Telegraph remarks:—"It was especially resolved, that it is expedient to form a Baptist Sabbath School Union, for this State; and it is expected we shall join the [proposed] Baptist Sabbath School Union in New Hampshire, in establishing a Depository at Windsor, sufficiently large for the Baptist churches in both States. It may be matter of surprise to some that we should adopt this measure; but we have numerous good reasons for it. The Sabbath School Union now existing here, is in reality, a Congregational Union. It meets only at the session of the Congregational Convention of this State; and the consequence is, no Baptist Sabbath School Union, or Sabbath School, acquainted with the real state of things, will ever join it; at least, no enlightened minister, who is ever so catholic, will readily consent to be an agent under any denomination."

In this Commonwealth the Baptists pursue a different course. We understand that the subject came up in some shape, at the late meeting of the Baptist State Convention, and that it was unanimously decided to continue their connection with the Massachusetts S. S. Union.

UTILITY OF SABBATH SCHOOLS.

We have seen a letter from a Lady in Maine to her friend in this city, which relates the recent happy death of a young lady in her neighborhood. The letter then adds: "She had often told me, that the Sabbath School which I commenced in our village eleven years ago, and which she attended a year, was greatly blessed to her. Three of that class have died, who gave evidence of piety. Two others have made a profession; one of them has been an active and faithful Teacher for several years."—"Without doubt the class mentioned was small, and the writer must have been very much alone in her efforts for promoting a Sabbath School at that period."

THE LAST FIRST.

The Report of the Albany County Sabbath School Union, lately published in the Albany Register, concludes in the following manner.

In some portions of the world, the heathen children are actually acquiring a better knowledge of the Bible and of Religious truth, than our own baptized children, and even than our Sabbath school pupils. Because the Missionaries are indefatigable in their efforts to instruct them from God's word not only one day in seven, but every day. We know that there is to be more study of the Bible than there ever yet has been. We are hoping to see the day, when men everywhere from the highest to the lowest are pondering with anxious eye the message of God to a guilty, dying world. Depend upon it brethren, we are assigned in the Providence of God to roll one of the wheels which bring this day forward. If the whole of the present Jewish world, were the inmates of Sabbath schools for 10 years, the truth of God would dispel the dark clouds of Paganism and anti-scriptural views, which have shrouded the world in night for ages.

INFANT SCHOOLS IN NEW-YORK.

The Public School Board of the city of New-York have established an Infant School at the public expense, as an experiment. It has about 150 children from 18 months old to 5 years, but most of them under 3. A correspondent of the Observer has made it a visit, and is highly gratified. He says, "It is not truly in the power of pen or pencil to describe what was there exhibited; say, nothing but ocular and auricular evidence can convey any idea of the scene. To see the children acting simultaneously, under the most exquisite and beautiful system of discipline; to see them, with delight, watching every word and motion of the teacher; to see them march to their own music; to hear them sing most melodiously their hymns, and the lessons of abstract science, not as a task, but as a delightful pleasure; to see their little hands perform their various exercises; to observe every eye, ear and sense, awake to each new idea communicated,—is surely a delightful vision, and one which is rarely to be witnessed."

VIRGINIA AND NORTH CAROLINA.

The following statement is made by a correspondent of the Richmond Visitor and Telegraph.

In the ten counties around me, including the one in which I am, there are not more than ten ministers belonging to the Presbyterians and Episcopalians. These counties do not contain less than 100,000 inhabitants.—They probably contain 150,000. This gives not more than one minister to 10,000 inhabitants. And an equal number from the Methodist and Baptist denominations; and we have one to every 5,000. In the most thickly settled parts of our country, a minister should not have a charge exceeding one thousand. In Virginia and North Carolina he should not have so many. We see, then, that four ministers are wanted to every 5,000 inhabitants; or that 80 additional ministers are necessary to supply these ten counties. The whole population of the two States, is probably 1,700,000. Therefore, 1360 enlightened ministers of the Gospel, are at this moment wanted to supply the deficiency of your own States! You want

more than four-fifths of the number of ministers necessary to carry the gospel to every family in Virginia and North Carolina! O brethren, my heart pains me to look at the result of the above calculation. Unless you arise and exert yourselves, four-fifths of your friends and neighbors must perish in ignorance.

WESLEYAN METHODISTS.

We have just received the minutes of the eighty fifth annual conference of the Wesleyan Methodist preachers, begun in London, July 30, 1828. From these it will appear that the increase, this year, in Great Britain, is

7,965	Total increase	10,140
161	Whole number of members under the care of the British and Irish Conferences	304,871
2,024	Whole number of regular preachers stationed on circuits, missionaries, and supernumerary preachers	1,146
	To these add those in the Methodist Episcopal Church—	
421,105	Church members	
1,642	Preachers stationed on circuits, missionaries, supernumerary and supernumerary preachers	
	Total No. of Wesleyan Methodists throughout the world	728,764

The Rev. W. Capers, a delegate from the General Methodist Conference in the United States, was very cordially received.—N. Y. Chr. Advocate.

SYNOD OF PITTSBURGH.

We learn from the Spectator, that this Synod held its session in Pittsburgh, Oct. 16—21; and that during the same season, the Boards of the Western Theological Seminary and the W. Missionary Society were convened, filling up the week with the duties of ecclesiastical counsel and benevolent societies, and religious exercises. Public worship was attended in both the Presbyterian churches every evening, except the last; and the Lord's supper was administered in both churches on the Sabbath. The Synod devoted four hours of Monday to special prayer for the effusion of the Holy Spirit upon their members, the congregations under their care, and the Seminary. The inauguration of Rev. Dr. Janeway as Professor in the Seminary, was performed on the evening of the 10th; the Sermon by the Rev. E. P. Swift—the Exhortation by the Rev. Dr. Matthew Brown. And in the evening of Friday, Dr. Janeway delivered his inaugural address.

With remarkable unanimity, this body passed important resolutions respecting the Western Theological Seminary, the education of young men for the gospel ministry, foreign and domestic missions, the means of reviving religion, the promotion of temperance, the sanctification of the Sabbath, the continuance of a religious periodical, &c.

State of Religion.—The Presbyterial reports are published in the Spectator. They generally represent the state of things to be as favorable, as at the last annual meeting; and in some instances as improving, with more or less special attention. We do not find, however, that a single revival is mentioned by the Presbyteries of Redstone, Steubenville, Hartford, Erie or Alleghany. The Presbytery of Washington report, "that while in many churches they have lamented the want of a divine power accompanying the means of grace, to any great extent; yet on some the Spirit has descended as the gentle dew, and on a few, as showers that water the earth. In some others there is a commencement of a seriousness, and prayerfulness that is calculated to excite the hopes of the pious, that God has blessings in store even for them. The Churches which have been most specially visited, are Cross Creek, Upper Buffalo, Washington and Upper Tenmile. To the first of these 80 communicants have been added the last year, and to the second 300 since the commencement of the excitement. In all the work still progresses, except at Cross Roads, where it appears to have subsided."

Numbers.—The Presbyterial reports, received at the meeting in October, show that the number of ministers in Synod is 104; that it has under its care 190 congregations, 12 licentiates and 12 candidates. From this it appears that there are a large number of destitute congregations, and a great want of ministers.

Education.—An Agent of the Presbyterian Branch of the American Education Society was present, and the subject of efforts in the education cause was fully discussed. The following, adopted by the Synod, shows the result of their deliberations. "While we sincerely and affectionately tender to the American Education Society, and particularly that branch of it which comprises many of the brethren of our own communion, our Christian salutations, and the expression of our good wishes for their continued prosperity; and while we highly appreciate the zeal and liberality which they have displayed, we regard it as a duty which we owe to the Presbyterian Church, and a course which best comports with our local situation and our prospects of usefulness, to prosecute the object contemplated unconnected with any Society, except the Board of Education of the General Assembly. Our operations are much more likely to be general, harmonious and efficient, if they are carried on by the Synod as an Ecclesiastical Judiciary, than in any other way; and the direct connexion of this body with the General Assembly affords facilities for transacting business, and receiving occasional assistance, far greater than could be enjoyed in any other way; and while so many of the congregations of our own body and large districts of our own church are destitute of a Gospel ministry, it seems to be our first and most sacred duty to confine our resources and efforts to the relief of our own church, trusting that similar exertions, and a similar determination, may soon be found to exist in all evangelical churches in our land."

In pursuance of this plan, the Synod elected a Board of Education, consisting of 12 ministers and 9 elders, known by the name of the Board of Education of the Synod of Pittsburgh, Auxiliary to the Board of Education of the General Assembly. This Board is to have the entire superintendence of this business, reporting annually to the Synod. They are requested to take measures for forming auxiliary societies in all the congregations.

Domestic and Foreign Missions.—The Synod also gave a preference to the General Assembly's Board of Missions, above the American Board and the American Home Missionary Society. They expressed great satisfaction in the renewed efforts of the General Assembly's Board; and recommended to all Missionary Societies and congregations, and Ministers of the Synod, to put their funds into the hands of that Board. They expressed their opinion, that it is expedient that the Board of Trustees of the Western Missionary Society continue their operations as a Domestic Missionary Society, auxiliary to the Assembly's Board; using what funds are needed in their own bounds, and paying over the surplus to the General Treasury. They also voted, that the Synod be considered as a Foreign Mission Society auxiliary to the Assembly's Board, to collect and transmit funds for foreign missions.

The Western Theological Seminary. (which opened on Monday last), received special encouragement from the Synod, and efficient measures were adopted to secure funds and patronage.

Sabbath, &c.—The Synod approved the General Sabbath Union, the American Sabbath School Union, and other benevolent associations. They recommended to every minister to preach a sermon on the Sanctification of the Sabbath; and to the congregations, to observe the 4th Thursday of January as a day of fasting and prayer, in reference both to temperance and the violation of the Sabbath.

SYNOD OF NEW-YORK.

The Synod embraces 83 congregations, and more than 1300 communicants, who are dispersed among a population of several hundreds of thousands. There are also as many ministers as congregations, yet 16 of the latter have no other than occasional dispensation of the ordinances. The year has not been remarkable for general and extensive revivals; but more than 800 were reported as being added to the churches. Yet some churches have been remembered in mercy. Those which have shared most largely are Smithfield and Poughkeepsie in the Presbytery of North River, and the Central Presbyterian Church in Broome-street, in the

city and Presbytery of New-York. In the last named, a revival of a very interesting character is now in progress. Seventy have already joined that church, on profession of their faith in Christ. Instances have occurred in which several adults of a family have given pleasing evidence of a change of heart.—The liberality of the churches is rising. Sabbath Schools have received attention in all the congregations. In 50 congregations, 8000 scholars are reported. F. Y. Obs. abv.

AMERICAN LYCEUM.

The Lyceum commenced its operation about two years ago; and within that time the number of its branches, extending over a large portion of New-England, has increased to nearly one hundred; and it is thought that, within a few years, it will have become co-extensive with the towns and districts throughout this part of our country; nor is it unreasonable to expect that the truly national character of its objects, will carry it into other extensive and populous regions of the Union.

A respectable meeting was held at the Exchange Coffee House, on the evening of Friday last, to take into consideration the subject of the American Lyceum. The meeting was organized, by choosing the Hon. Mr. Webster to the chair and Mr. G. B. Emerson, secretary.

Mr. Russell, the editor of the Journal of Education, brought the subject before the meeting by making a few introductory remarks, and proposed several resolutions which were afterwards adopted.

He then begged leave to request Mr. Holbrook, who had been favorably placed to observe the immediate practical influence of the institutions in question, to state what he had observed to be their effects, particularly upon adults, in those towns in which they have been established.

In answer to this, Mr. Holbrook gave an account of the establishment of branches of the Lyceum in several places in this and some of the neighboring states; of the mode in which they had, in some instances, been conducted, and of the good effects which had already been produced by them. He said that their immediate effect had been uniformly benevolent, to awaken a spirit of inquiry among all classes of the community, in relation to important subjects in agriculture, mechanics, and the parts of natural philosophy and other useful sciences, which admit of practical application to the business of those engaged in these useful pursuits.

The Hon. Mr. Everett expressed, in a few words, the interest he felt in the success of the institution. He stated some facts in relation to the good which was promised, and which had been effected, by similar institutions in this country and elsewhere; and remarked particularly upon the facilities which would be afforded by associations of the nature of the Lyceum, in procuring books and instruments, which individuals would not often be able to procure for themselves.

The chairman made a few observations upon the benefit which would be derived by them who had not great advantages of education, by the opportunities for improvement presented by these schools of mutual improvement.

The following resolutions were then read and adopted, viz.

Resolved, That this meeting regard with deep interest and cordial approbation the various indications of public sentiment on the subject of popular improvement, as expressed in the establishment of mechanics' institutions and local associations of different kinds, for the general diffusion of practical science and useful knowledge.

That this meeting consider the institution denominated the American Lyceum, as comprehending the chief objects of a general association for popular improvement, and for the aid and advancement of common education in primary and other schools.

That the extensive good already effected by this useful institution and the reasonable expectation of its future progress, as seen to this meeting to commend it to the approbation and support of the community, and to render desirable the farther extension of its influence, by enlarging the number of its branch associations throughout the country.

That a Committee be appointed to report to this meeting at the adjournment, in what way the most effectual aid may be afforded to the success of the Lyceum.

It was then voted that the Committee to be chosen, shall consist of three.

That Mr. Russell, Mr. Holbrook and Mr. Emerson, be this committee.

That the next meeting be held on Friday, 14th inst. at 7 o'clock, P. M. at the Exchange; at which time the Committee will report.

That the proceedings of this meeting be published, and that such gentlemen as feel an interest in the general object be requested to attend at the adjournment of the meeting.

DAVID L. WEBSTER, Chairman.
G. B. EMERSON, Secretary.

NEW MEETING-HOUSE.

On Thursday Oct. 16th, the friends of Christ in Kingston, Ms., had the satisfaction of seeing the frame of their new meeting-house raised—after singing the 87th Psalm, an appropriate prayer was offered up to Almighty God, by Rev. Mr. Salter, of Mansfield, Conn. and an address delivered on the occasion by Rev. Mr. Gay, of South Bridgewater, Ms.—Services closed, with singing a Doxology.

The following is an extract from the Address.

"The Christian has many and strong attachments to the sanctuary of God. There it is, that he has been instructed in divine knowledge, made to know and love God, and enjoyed some sweet discoveries of the glory and beauty of Jehovah. There David learned the equity of Heaven's dark and mysterious providences, saw the beauty of the Lord, and was so transported with sacred joy, that he chose rather to be a door-keeper in the house of God, than to possess the highest seat in the tents of wickedness. There, too, the devout Isaiah saw the Lord sitting upon his throne, and the train filling the temple. Others, also, have had most wonderful and captivating discoveries in the house of God. From the Gospel sanctuary goes forth the light of divine truth, to enlighten the benighted mind of man, and to irradiate the path of life. Without the knowledge which is here communicated, we should forever wander in the thick mazes of error and delusion. Knowledge has been called 'the alms of the soul'; and without divine knowledge we should soon starve and perish. But how shall this knowledge be obtained, but by inspiring in the temple of the Lord? How shall the soul be nourished, and built up and established in the faith without assembling in the sanctuary of God? True it is, we have Bibles at home, and we may also have able commentators and sermons upon our shelves; and by the means of truth God may reach the heart, and be sanctified to the diligent reader. But we know, that men are generally too indolent to read; and if they do read, too well satisfied with themselves to seek the salvation of God, unless moved and urged by a combination of motives, pressed upon the conscience by a living voice. It is the living presence of sinners dead in trespasses and sins, need to awaken them from their careless slumbers. It is an alarm sounded from the holy mountain of God's house, which alone will penetrate the caverns of moral depravity, and ring the peal of terror in the ear of the hardened sinner. It is also the living voice, in 'accents soft as angels voice,' which sends direct full warning and heavy laden sinner to the Calvary's melting scene, and tells him to throw down his burden there. Books are useful, important, and I may add, almost essential. But still, without a living ministry, without the public preaching of the Gospel, without the solemn assembly,—religion would soon cease, the sacred fire of God's altar would go out, the light of moral truth would expire, the bread of heaven would fail, and men would run the career of worldliness and vanity, of error and delusion, till their feet stumbled upon the dark mountains of eternal night."

Such being the benefits and privileges of public worship, and a house of prayer, we see why it is, that the Christian makes sacrifices, and endures privations, that he may have an house for God.—To this end has been laid the foundation of this house, which is now about to be raised as a consecrated temple to Jehovah;—that from this place may be proclaimed the truth as revealed in the sacred Scriptures;—that here may be made known the character and will of God, and the duty of man; that here immortal souls may be instructed in those principles of religion, which through faith in Christ, will make wise unto salvation; that here the Gospel light may shine in its purity and splendor, unmixed with human sophistry and carnal prejudices; that sinners may be informed of their character and condition, and persuaded to flee from the wrath to come; that Jesus Christ, crucified for us, may be preached as the foundation of the church, and the propitiation for sin; that the moral law may be published as the rule of life; that from hence the word of divine truth may go forth as a two-edged sword, penetrating the conscience and the heart, and conquering and subduing to the Prince of peace and of life every rebellious spirit; that here may be a watchtower from which the eye can be directed and pointed out; a battlement against sin and error; an armory of spiritual weapons; and at

the same time, a nursery of virtue; a refuge of the oppressed and conscience-stricken sinner; the birth-place of immortal souls to honor, glory, and immortality; in short, that under the roof yet to be spread over this foundation, there may arise a spiritual temple, composed of living stones, compacted with perfect symmetry, and finished with the showings of grace, grace unto life.

To God the Father, Son and Holy Ghost, we now commend this holy enterprise, and all who are engaged in it; praying, that the favour of Heaven may rest upon you; and that, hereafter, in view of the redeemed, and of the living stones that have been gathered into Jehovah's great spiritual temple, we may find, that ye who build this house, have not labored in vain.

CARD.—The church of Christ in Kingston, acknowledge with gratitude, the receipt of a complete set of Communion Plates, from Ladies in Taunton.

DUTIES OF THE BROTHERHOOD.

We have noticed the duty of Professing Christians, to converse personally with the people of the world on the subject of religion. We have adverted to the different classes of persons to whom this kind influence should be extended; the occasions and opportunities which may be improved for this purpose; and the various states of mind in which the objects of their solicitude may be found. It remains, that we offer a few thoughts on the manner of discharging this duty; on the evidences that the duty is required; and on the objections which are often raised, when laymen are inclined to discharge it.

This duty, like all others, should be discharged in a proper manner, and a Christian spirit. We are not disposed to excite the churches to make unwholesome efforts, and offer to the Lord strange fire. We would not seek to excite members sounding trumpets in public places, blaspheming their own merits or attainments, or saying 'Come with me and see my zeal for the Lord.' We would not have Bunyan's race of the *Talkative* multiplied, or have churches and neighborhoods and fire-sides agitated with unprofitable and noisy controversies. We would have the plainest and most practical topics introduced, and in the most kind and affectionate manner. We would have all the courtesy of life regarded and all the duties of the social relations discharged. We would discard all officiousness and rudeness; all wrath and bitterness; every thing that may create a prejudice against religion, or hinder its progress. We would only that religion should sanctify its possessors, in soul and body and spirit; and so diffuse its holy influence over all their intercourse with their associates in life, that direct conversation on the subject, as opportunities present, would be both acceptable and powerful. Christians might so live, that their admissions and even reprovals would be accounted neither unchristian unchristian. Did they so live, they might talk freely with all around them, in that manner and spirit which would then be habitual, and many would gladly take knowledge of them that they had been with Jesus.

Shall we be required to prove, that this kind of effort is required of the followers of the Lamb? We are persuaded we need not accumulate evidence on a point so plain. How else can they be the light of the world, and the salt of the earth? It is merely by deeds, however just, and holy and benevolent they may be, that they are to glorify their Father who is in heaven, and show forth the praises of Him who has called them out of darkness into light? Are they to do justice, love mercy, and walk humbly with God, but never speak of God, of salvation, or of eternal destinies? Are all their corporeal members, their worldly possessions, and their time, to be devoted to Christ; while their lips shall be their own, and their tongues be used only for worldly purposes? Is not the faculty of speech the proper medium, through which their mental powers and talents, their knowledge, and most of all their knowledge of divine things, shall flow out for the benefit of the world? They are the representatives of Christ to unconverted men, among whom they are to shine as lights in the world, and to whom they are to exhibit his religion in its living energy and glory. Are they to stand forth, like the deaf-mute or the automaton, and act but never speak? Are they dumb dogs that cannot and must not bark? Must they be garrulous about farms, and merchandise, and science, and be busybodies in other men's matters, while they maintain the silence of the grave on all things that pertain to eternal life and godliness? If so, on the same principle we must condemn all who told of the doctrine and mighty works of Jesus throughout all Judea, and spread abroad the savor of his name in every place.

On this principle, the woman of Samaria was beside herself when she called on the men of the city to see and hear the Messiah. On this principle, we should cast a strong countenance upon the whole church at Jerusalem, who were scattered abroad by a persecution, and went every where throughout Judea and Samaria, proclaiming the word of God. No, this business must not be left entirely to the ministers of the gospel. Something more than Sabbath labors are needed; and it is highly encouraging that the preachers of our day are disposed to speak for Christ on week days, and preach him from house to house. But they cannot be omnipresent. Multitudes cannot hear their voices in private for a month or a year. Besides, there are many persons whom they cannot reach as other men can; and many things to be said which they cannot say, or know not how to say. The cause therefore demands the efforts of pious laymen, scattered in every neighborhood, associating in common concerns with the various classes, and knowing familiarly their characters and dispositions.

We said we should consider objections which are sometimes made against this kind of efforts; but the remarks already made prepare the way for their speedy refutation. It is alleged that zealous laymen will in this way make incorrect, ill-judged, ill-timed efforts; which will offend people or disgust them, or so they will do more hurt than good. Of course, we are not concerned to vindicate such efforts, for we have not included them in our catalogue of christian duties. We would guard against such exertions, with the utmost care; but we would not have the possible or occasional mal-performance of a duty, justify the neglect of that duty altogether.—It is said again, that laymen assume an office for which they are not qualified. We reply, we do not put them into the office of the minister; but we do wish to see them use the talents they have, in a good cause. We would have no one teach what he does not know; or, on the other hand, hide from his neighbors and associates the things of their everlasting peace.—It is said, People will not hear. But they will hear, they have heard; such efforts have been received by men beloved of God. Many are now in heaven, who regard laymen as the instruments of their conversion. Others, now pillars in the church, and even eminent ministers of the gospel, can remember the time when the voice of a private Christian was as life from the dead to their souls. Nay more; the world is waiting for admission and entry. Sinners frequently expect to hear religious conversation when they meet with Christians, and are disappointed and stumbled when they neglect it. If there is danger of saying too much to our friends and neighbors, through an overheated zeal, is there not also danger of their perishing by our cold neglect? We will say no more of objections. Nothing can so effectually remove them, as the practice of the churches. Let the brethren make the trial of a discreet, faithful and prayerful discharge of this duty, and objections will be scattered on the winds.

HARVARD COLLEGE.

Why is not the Hollis Professor of Divinity at Cambridge, as honest and conscientious, as was the Rev. Thomas Belsham when Divinity Professor at Dartmouth

BIRD'S COMPLAINT. by the Water Dogger. John Tomlinson's Scheme to make the Fortune of his Son Charles's Heir. or, The Good and Evil of the World. By Bertrand, and his Little Family. The Lion and the Fly. Resolution. Forgiveness. Etc. What it is Child may be known by its Doings. Mother, What is Introduction to Grammar.

LADY OF THE MANOR—Sixth Volume.—We had to see this book introduced into all our schools. Instructors, we doubt not, would make a variety of their patience by using it, as every thing is reduced to the simplest capacity, and all the explanations so needed are furnished to their hands. It is bound in the most interesting story books for children which we have ever seen, and those parents whose children are already imbued with school-books, would find it very useful and interesting as a present.

LADY OF THE MANOR—Sixth Volume.—For sale by the Publisher; Billiard's, Gray & Co. B. H. Ives, Br. and by Booksellers generally. Salem, Nov.

LADY OF THE MANOR—Sixth Volume.—JUST received and for sale by PIERCE & WILLIAMS, No. 20, Market Street. The 6th volume of the *Lady of the Manor*, being the last, has been published, and is intended for the use of the middle higher ranks of Young Females. By Mrs. Sherwood first five vols. may be had as above. Nov.

LADY OF THE MANOR—Sixth Volume.—JUST published and for sale by CROCKER & BREWSTER, 47, Washington Street. The 6th volume of the *Lady of the Manor*, being the last, has been published, and is intended for the use of the middle and higher ranks of Young Females. By Mrs. Sherwood. The first five vols. may be had as above. Nov.

LONDON BOOKS.

LORD BAUCON'S WORKS.—JUST received by CROCKER & BREWSTER, Washington Street.—The whole Works of Rev. John Baucou, D. D., 13 vols. in 8vo. London, 1794. Lord Bacon's Works, complete, 16 vols. calf. Rev. John Flavel's Works, 6 vols. calf. Dr. Barrow's Theological works, a life of the author, 4 vols. Dr. Barrow's Theological works, 6 volumes, calf. Bayly's Works, with an abridgement of the Author's Life, 10 vols. 8vo. Living and Dying, elegant edition. Falconer's Hampton's Dioceses, 1 vol. Campbell's Lectures on Systematic Theology and piety. Belsham's Chronology of the reigns of the III. and IV. Emperors, 1 vol. 8vo. The Works of Isaac Newton's Exposition of the Old Testament, 4 vols. Baucou's Works, arranged by Rev. W. Farmer, 4 vols. 8vo. Expository Notes on the New Testament. N. P.

FARMER'S INSURANCE COMPANY.—THE FARMER'S INSURANCE COMPANY give that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is all paid in, and according to law; and that they make Insurance upon every description of property. They also continue to insure on MARINE RISKS, sums not exceeding Thirty Thousand Dollars at one risk. Per Order, JOSEPH WARD, A. G. Office No. 42, State-Street, Boston

POETRY.

From the N. H. Observer.

THE INFANT CHURCH.

The flock that long has dwelt in the same fold
And sought the same green pastures, and the stream
Of silent waters, now is led apart,
And that which erst was one, is now 'two bands,'
And each hath yet no Shepherd, who may lead
Their feet in paths of righteousness and peace
And guard them from the foe who seeks their life.
Fear not, ye little flock! for the same Hand
Which shall guard you which hath been your guide;
And the good Shepherd who hath bought his sheep
With his own blood, will love you to the end.
Fear not, ye little flock! it is his will
To give the kingdom and its bliss to you,
And ether sheep he has, who wander now
Throughout the wilderness of this same world
Whom he will bring with you to Zion's hill
And there shall be one Shepherd and one fold.

Diox.

MISCELLANEOUS.

PRINCE ABDUL RAHMAN.

[Gallaudet's Address at New York Concluded.]

After he had been in slavery 16 years, he went to the adjacent town, Washington, to market, with a fellow slave named Sambo, to sell sweet potatoes for himself. He observed a gentleman on horseback, who rode in a very peculiar manner; and he said to his comrade "go see that man—if he has but one eye I've seen him before." Sambo found it to be the case, when Prince went up to him, and asked him to be his comrade. Prince then asked him where he lived—I live with Col. Foster, said he. And were you raised in this country? No—I came from Africa. Is your name Abdul Rahman, asked the stranger. Yes, that is my name. Do you know me? asked the gentleman. Yes, said Prince, "I know you very well, for I have seen you in the past." On this the Doctor alighted, and embraced Prince. By this singular Providence Dr. Cox was brought to recognize in the person of this slave, the son of a king who had treated him with so much hospitality in Africa. He went to Governor Williams, related to him the whole story; went to Col. Foster, and offered \$1000 (the sum he had received from Prince) but he was so valuable, not merely on account of his labor, but for his example on the plantation, that he refused to liberate him.

Dr. Cox often renewed his application, but in vain. He died about eleven years since. Col. Trask, of Springfield, Mass., told me that he had been living at Nathe's, who was acquainted with Dr. Cox; that he was a respectable man, and that his word might be relied upon. Here then we have the testimony of an American citizen, who knew Prince in Africa. Dr. Cox's son, after the decease of his father, offered \$1200 for the liberation of Prince, but Col. Foster deemed his example so important that he declined parting with him. It is but justice to this gentleman, to say, that after being satisfied of the parentage of Prince, he exempted him from field labor, treated him with kindness, and when the facts of his history were fully established, he generously set him free without any remuneration. Prince uniformly speaks of his late master with great respect.

About a year ago a gentleman of Natchez interested himself for Prince, who, at the instance of this gentleman and young Dr. Cox, wrote an account of himself in Arabic, which was taken to Washington by Mr. Maloney, U. S. Consul at Natchez, as before stated. The President of the United States directed an agent at Natchez to negotiate with Col. Foster for his freedom. Cheering as his situation now was in finding himself free, and it is impossible for any of us to feel that the man who has been so long in bondage—the joy, the ecstasy that he experienced—to speak in the language of a poet of our own country (Brainerd),

"All nights are fair to the recovered blind,
The lame made whole leaps like the sportive hind,
And the sinner bound down with his load
Of chains and sorrow, when he cuts the cord
And leaves his pack behind, is free again
In the light yoke and burden of his Lord.
Thus with the birthright of his fellow man
Sees, hears, and feels, at once the righted African.
'Tis as though like the burst from death to life!
From sin's dominion and from passion's strife,
To the pure freedom of a soul forgiven,
When all the bonds of earth and hell are riven,
And mortals put on immortality;
When care and grief and pain away are driven,
And mercy's hand has turned the golden key,
And mercy's voice has said, 'Rejoice, thy soul is free!'"

Yes, Prince had found himself a freeman! but his delight mingled with the deepest anguish: his old wife, who had lived with him 32 years, was still a slave, as were his 5 children and 8 grand children. What to him was personal liberty when such social ties prevented his enjoying it? His very freedom was almost a curse. Several gentlemen at Natchez were touched with his situation and ransomed his wife. But there are still the members of his family in bondage, and he was urged to throw himself upon the humanity of the country for assistance. He has visited Boston, Salem, Providence, New Bedford, Springfield, Hartford, and New Haven.—The sum of \$2,500 has been raised and deposited in responsible hands. Col. Foster has said he would part with his five sons for \$600 each, and a gentleman from that region says it is not an unreasonable price. They are from 22 to 34 years of age. Col. Foster's property is in slaves; and although he is in this part of the country may think it strange that he should demand such a sum, it is to be considered that he has already made many sacrifices, and conducted himself very handsomely. To redeem the wives of two of the sons, and the 8 grand children a further sum of \$3500 will be required.

I would now ask, if this is not one of the strongest cases that can be presented to our feelings. After an absence of forty years from his native country, during which long period he has been a slave in this land, Prince has a desire to see once more the land of his fathers, and to lay his bones among those of his kindred. I will tell you, when Prince was lately at Boston he met a colored free man from Liberia, who gave him intelligence from the territory of his early years. He told him his father was dead; that his brother, Amose Abdul Garder, who succeeded, died about 20 years ago; and that at the death of the latter, the people wanted to make the son of Prince, whom he had known as a young man in Africa, king. But he would not be king, he said; king no happy, drink nothing until the man who brings it drink first; eat nothing before the other eat first; never sleep twice in same room; have his bed made in one room, and when it is dark he got up and made his bed in another room; trust no body; no trust his wife, nor his son, nor his daughter; he wanted to be king. He went away to Tombuctoo. They then took Prince's nephew, Amose Boorbarkar, and made him king. He is now the reigning prince; is 42 years of age; and is said to be a peaceable man, having had only one war during his reign. This person told Prince that a ship which traded to England was named after his brother. This son of Prince is now a general in the army of his country. A road has lately been opened from Sierra Leone to the territory of Tombuctoo, 100 miles, and a brisk trade is carried on. In consequence of opening this road the slave trade has ceased in some part of the country because the British preferred to take the productions of the country to slaves.

The object of Prince in returning, is not to assert his right to the throne, he has seen too much of the dangers of the situation to attempt it at the advanced age of sixty-six. He has found too, what indeed might be found by any one, that happiness does not depend on one's rank. He proposes to have no other desire than to fix himself as a colonist at Liberia; to live and die under American protection; and to render this country a habit that he can in promoting an intercourse between our colony and the interior. The late Mr. Ashmun learned that a road of 150 miles length had been made in the interior, just touching Foothill Jallah, the capital of which is 200 miles north of Liberia. When Prince arrives there it will not be known that old Abdul Rahman was a slave, and is come back with his family. His relations with his country will be of great benefit to him. He will not go to see his aged father, who he supposed to be dead. He doubtless will; and, when the peaceful intentions of the old man are ascertained, no apprehensions will be excited among his relations. They will invite him to visit the land of his youth; an intercourse may be opened between Liberia and a territory as large as New England, the capital of which, Teembo, is as large as Baltimore; and probably this intercourse may be extended through a line of posts, where the relations of Prince are the chiefs, even to the city of Tombuctoo. It may be the means of securing advantages to our trade, to scientific curiosity, and to benevolence. I ask then, if humanity and patriotism do not urge us to render assistance to Prince for the hospitality afforded one of our own countrymen. There is a higher motive; a commercial intercourse, that may be opened, will strike at the root of the slave trade. It has already, as has been stated. Let us make it for the interest of Africans to pay for their purchases in the production of their country. We may be able to dispose of our own manufactures and products in exchange

for hides, ivory, beeswax, indigo, and dye stuffs, which abound there. We may be able to extend our commercial relations to the very heart of Africa, and the influence of our institutions also. As Christians we must especially rejoice that an opportunity will be afforded for diffusing the blessings of Christianity to that dark and benighted region. Prince recollects that at Tombuctoo one is disturbed for religious opinion, and that the Alcoran had given the people a curious idea of the Bible. It is already printed in Arabic, the language of that district. During all his trials, Prince has not forgot his Arabic, but reads it fluently, and writes it with neatness. The finger of God seems to point to great results arising from the return of Prince. His life appears like a romance, and the incidents would be incredible if the evidence was not so undeniable. We see in these events that God's ways are not as our ways, nor His thoughts as our thoughts. We see why Prince was not permitted to return with his Moorish disposition, and his Moorish sword; that Providence continued him here so long until grace had softened his heart. He will now return a messenger of peace—Blessed be God that we are permitted the honor of co-operating with Him. Methinks I see him like a Patriarch crossing the Atlantic, over which he was taken a slave 40 years since, with his flock around him, and happy in the luxury of doing good. I think I see lighted Africa taking her stand among the nations of the earth. I think I see Egypt and heretofore pouring a flood of light into Greece, and Carthage arising to former glory. I think I see Africa, one hand pointing to the tablet of eternal Justice, making even us Americans tremble, while the words are pronounced, "Vengeance is mine; I will repay saith the Lord;" and with the other hand pointing to the golden rule of the gospel, which if all practiced, happiness would be felt throughout the world. "Whatsoever ye would that men should do unto you do ye even so to them."

At the conclusion of the address, the following resolutions were adopted. Resolved, As the sense of this meeting, that an effort ought to be made in this city to obtain from our citizens the sum yet needed to free the family of Prince Abdul Rahman from slavery and restore them to their own country. Resolved, That a committee of five, (to be named by the Chair,) be appointed to carry the last resolution into effect. Resolved, That the following be the form of subscription: The undersigned agree to pay to the Committee of five, appointed this evening, the sums affixed to our respective names, to be applied by said Committee, at their discretion, towards purchasing the freedom of the family of Prince Abdul Rahman.

Resolved, That the thanks of this meeting be given to Mr. Gallaudet for the lucid and interesting statement he has this evening made.

SCHOOL HOUSES.

Should be so repaired as to render them warm and comfortable. It is a fact, known to every one who has attended at all to the subject, that many of our town school-houses are hardly warm enough for larvae. When scholars have to walk a considerable distance in cold weather, many of them, if the room is not warm enough, they must either sit shivering over their books without being able to study, or keep up a tremendous chatter by going to and from the fire. But the repair of school houses is not the only thing which should be attended to at this season, if we wish our children to profit by the money we pay for their instruction.—A sufficient quantity of dry fuel should be procured and cut to a proper length before the school commences; this will obviate the necessity of sending a troop of boys to make depredations on the fences in the neighborhood as is sometimes done.—Williamstown Advocate.

INGRAHAM'S MAP OF PALESTINE.

We have never met with an vivid illustration as the present. In a short half-hour, we have obtained more knowledge of the land of Abraham, and Moses, and David, and Solomon, and of Him who was before them all, and is greater than they all, than we have acquired in all our life before. We have seen whole "whereabouts" in our "mind's eye." We have journeyed with Abraham in Mesopotamia, and with him in the tent-city in the plains of Mamre, sat down with Hagar as she lifted up her voice and wept in the wilderness of Beersheba; lurked with the prophet by the side of the little brook Cherith; rejoiced with the wondering shepherds upon the plain of Bethlehem; followed with Peter, and James, and John, the Lord, and his disciples, as they went down the "cross and passion," his "precious death and burial;" and rejoiced with trembling at his "glorious resurrection and ascension." It is indeed delightful thus to trace the scenes of deeds and sufferings which were familiar to our heart of manhood has exulted with joy unspeakable and full of glory; and to whose blessed consequences our weary old age is to look for his support and strength; and in which we are to find comfort—"in the hour of death," and refuge—"in the day of judgment."—E. H. Wadsworth.

TEMPERANCE.

A STIRRING APPEAL.

"I know," says some worthy man, "that the evil of spirit drinking is a great one, and I heartily wish we were rid of it; but I have been in the habit of taking it occasionally for some years, and I find it at times particularly comfortable to me, and as I am in no danger of becoming intemperate, must I give it up only for the benefit of others? You take it frequently and are fond of it; are you then in no danger? Unconsciousness of danger is no proof of security. There may be some reason for your leaving it off on your own account, but if not, have you not so much regard for your family and the community as to submit to a slight temporary inconvenience on their account? Why take one way and act the other? Your influence on the side of conduct, not merely of words. What would be said of the physician who should refuse to submit to the processes of cleansing necessary to rid his clothes of the infection of small pox, because it would cost him a little trouble, or to other inconveniences; while by thus disregarding the regulations instituted for the preservation of the public health, he would expose his family and his neighbors to the pestilence; and whose sons are more liable to become drinkers of ardent spirit than the sons of him who sets them the example?"

But the glorious work of reform has been commenced, and is now in rapid progress. Within the last half year, societies for the promotion of this object have sprung into existence, like flowers upon the bosom of spring after a long and cold winter; may an abundance of fruit follow these vigorous forth puttings of moral effort.

I repeat it, let all virtuous men unite to expel the common enemy. He ought not to be allowed a place in Christian society. He is a foreigner, a Mahometan, he was born in the land of robbers, and he has established the genuineness of his origin by the millions he has deprived of property, of morals, and of life. He has come to us in the robe of friendship, has assured us of his best regards, has professed his aid and solace in sickness, pain, and poverty. Such a friend, who could reject? he has been received into gene favor, and admitted into Christian confidence and companionship; and what reward has he taken for his kind offices? He has stolen away character, health, property, the best blessings and endearments of society and domestic intercourse, the moral sense, life, and the hope of heaven.

Grid up then to the combat. Always meet him as an enemy; never again admit him to your bosom; give him no quarter; expel him from your houses; drive him from the land. Always treat him as a murderer; he has slain your brothers, he lurks for the life blood of your children, he whets his sabre for you.

Farmer, Mechanic, Professional man, Orator, hast thou sought from ardent spirit strength to labor, or ingenuity or promptness in thy calling, or eloquence in the hall of legislation or justice; it will pay thee arm, cause thy right hand to forget its cunning, and thy tongue to cleave to thy mouth.

Christian, what hast thou to expect from strong drink? art thou weary, and dost thou linger on thine upward journey; and wilt ardent spirit bring thee sooner or safer to thine home?

Dost thou wait in the sanctuary, hast thou been separated to stand before the congregation; and when thy graces languish, when thy devotion burns feebly and faintly, dost thou rekindle it with alcohol? Ah! come not near; bring no more this strange fire to the altar, lest, from thy secret and holy dwelling, a flame break forth upon thee, and thou be consumed, and the people with thee.—Masses' Address.

THE RUM DRINKING CHRISTIAN.

Mr. Editor,—I was a few days since, at a house where the little tract called the Rum drinking Christian lay on the table. A lovely little girl came in, looked at it for a moment, and then turned to her mother and asked, with the most touching simplicity and sincerity, "Mamma, do Christians drink Rum? What a reef-cut even to prudent drinking professors! I understand that some individuals in four churches have agreed to see that every male professor in them, is supplied with a copy of this tract. Will it not be well if the same thing is done through the state? One dollar will purchase a hundred—ordinarily, sufficient."—Comm. Obs.

A CARD.

The receipt of Ten Dollars from the Female Reading Society of Sandwich, to constitute the Rev. A. B. B. member of the Massachusetts Sabbath School Union is hereby gratefully acknowledged.

The subscriber gratefully acknowledges the receipt of Ten Dollars from the Members of the Village Sabbath School and Academy to constitute him a member for life of the Massachusetts Sabbath School Union.

GEORGE J. TILLOTSON.

A young Lady, on recovering from sickness, wishing to present to the Lord a thank offering, contributed Thirty Dollars to the American Bible Society. By virtue of which contribution she made Rev. L. F. Packard of Spencer, a member for life of that Society.

TO SCHOOL COMMITTEES, AND ALL OTHERS INTERESTED IN EDUCATION.

YOUR attention is respectfully invited to the following work, which is published by the American Bible Society, and at the same time to lessen the task of teaching.

GOODRICH'S GEOGRAPHY.—Outlines of Modern Geography in a new plan, carefully adapted to youth, with a full and complete system of Questions, Answers, and Curiosities; accompanied by an Atlas. By Rev. C. A. Goodrich, author of the History of the United States, &c. This Geography and Atlas are thought to possess the following advantages:

1. The elementary and most important parts of Geography are put in the form of questions and answers, for which experience has shown to be more successful for beginners than any other. These parts are distinguished by being in larger type.

2. The pupil having gone through and mastered these outlines (in large type) is then led into the details, which (in smaller type) being arranged in a clear and lucid manner, he will easily understand.

3. As consequences of this arrangement the pupil being led gradually into the study, instead of aversion and the habit of being satisfied with half-formed ideas, the result of a difficult arrangement and a style above the comprehension of youth, the interest and the labor of the teacher, and the teaching and learning will be saved; while he will derive more distinct views, and possess himself lastingly of more facts than by the common method of teaching.

4. The author has adopted Malte Brun's fifth division of the earth, (Orencia), which comprehends an immense number of islands in the Pacific Ocean.

5. The work represents South America according to its present political divisions.

6. The review, given at the end, is thought to be of particular value. After having committed the various details, there is yet to ascertain, what have escaped the pupils' memory, to teach him to arrange them so as to make them practically useful; to strengthen his mind by giving exercise to his recollection and powers of classification, and lastly to preserve this knowledge in his memory. Therefore in the review he is required, by a series of interrogations, to collect these details and arrange them into classes. This is a most valuable exercise, and one which is not given in any other work of the kind.

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9. There may be also obtained for this work, the merit of neat typographical execution and cheapness. The work is as full as others, and is so constructed as to cost but two-thirds as much as any other work as comprehensive.

10. The different names have their true pronunciation given, and they occur; this will be found to be a great improvement.

11. Very neatly engraved cuts ornament the work and tend to illustrate the subjects.

In fine, considering the amount comprised in the work, and the neat manner in which it is got up, and the price at which it is sold, it is believed it must secure a very extensive circulation.

The following are a few of the many notices which have been made of this work.

"Great pains have been taken to make this little volume striking and attractive to children; in the arrangement of the matter, in the selection of the subjects of instruction, there are points of superiority over the work of Mr. Woodbridge. The uncommon neatness of this book is highly creditable to those at whose expense it is published, and will contribute to make it a favorite with children."—Am. Journal of Education.

"Mr. Goodrich is known to the public as the author of a History of the United States, which has met with peculiar approbation. The same excellencies of style, selection and arrangement which characterize that, seem to mark the work before us. It is in the highest degree natural and elegant; choice of geographical facts is exceedingly judicious; and the arrangement of them clear and philosophical."—N. Y. Spectator.

"We have the opinion of several intelligent teachers, that this book will abridge for the teacher one-half the labor of instruction, while the task of the pupil will be lightened in the same degree. At the same time, the fullness of the matter, in the selection of the subjects of instruction, there are points of superiority over the work of Mr. Woodbridge. The uncommon neatness of this book is highly creditable to those at whose expense it is published, and will contribute to make it a favorite with children."—Am. Journal of Education.

"It is a work of real merit, and deserves to be classed among the best of our school Geography."—Recorder & Telegraph.

"So far as is practicable, every fact is rendered available, we had almost said tangible, by means of maps, charts, tables, &c. Persons who have the least knowledge of the operations of the mind, will be ready to admit the value of this mode of instruction."—Boston Traveller.

GOODRICH'S ATLAS.—LARGE ATLAS, success of Goodrich's Geography has encouraged the publisher to comply with the request of several teachers, to supply a larger Atlas, adapted to that work. Such an one is now respectfully offered to the public, in the hope that it will be found adapted to the views of those whose wishes have induced its publication. The maps are executed in the most beautiful style of engraving, and all on larger scale than in the atlas to any school geography now before the public.

It is proper to remark, that the questions on the map in Goodrich's Geography, refer the pupils to the small atlas; but it is believed they will find no difficulty in finding the places, and the answers are to be obtained.

At first view the question may be asked, "Where are the maps of North and South America, Asia and Africa?" to which may be answered, that the plan of those maps is to have the pupil study as much as possible on the map of the world, by which means the relative position of the different parts more permanently fixed in his mind.

The importance of a large map of the world, is generally appreciated by teachers; and it must strike every one as of particular importance, especially at the outset of the study, that the scholar should have constantly before him a picture of the whole world, and for the reasons here given; and it is for this reason, that the globe is so much to be preferred. This map of the world is on a much larger scale than any heretofore published; and on examination the countries will be found as fully delineated as they usually are on separate maps. The distinct maps could not be added without an increase of expense disproportionate to their importance.

The outline map of the world has received the sanction of experience, and the exercise of filling it up, it is thought will materially facilitate the progress of the pupils, and improve the positions of places very firmly on their minds.

map of the world, by which means the relative position of the different parts more permanently fixed in his mind. The importance of a large map of the world, is generally appreciated by teachers; and it must strike every one as of particular importance, especially at the outset of the study, that the scholar should have constantly before him a picture of the whole world, and for the reasons here given; and it is for this reason, that the globe is so much to be preferred. This map of the world is on a much larger scale than any heretofore published; and on examination the countries will be found as fully delineated as they usually are on separate maps. The distinct maps could not be added without an increase of expense disproportionate to their importance.

Price, with the small Atlas, 75 cents—with the large Atlas, \$1.12 1/2.

A History of the United States of America, on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations. By Rev. C. A. Goodrich, author of Outlines of Modern Geography.

This work has passed through upwards of thirty editions, and is now in its 34th.

For sale at publishers' prices, wholesale and retail, by R. Lockwood, Collins & Co., S. B. Collins, D. Felt, and E. B. New York City; U. Hunt, McCarty & Maclean, and J. Grigg, Philadelphia; O. Steel, Albany; Williams, Utens; O'Brien & Ward, Canandaigua; E. Peck & Co. Rochester; O. D. Cook & Co. Hartford; A. H. Maltby, New-Haven; P. Allen, Pittsfield, Mass.; Richardson & Lord, and C. C. Boyce, Boston; B. H. Brown, and Nash & Heywood, Boston; Whitley & Hyde, Portland; Nathaniel March, Portsmouth; S. C. Stevens, Dover, N. H.; I. B. Moore, and H. Hill, & Co. Concord; S. Butler & Son, Northampton, and most booksellers in New-England.

H. and F. have in press, and will speedily publish, Historical and Descriptive Lessons, or sketches of the history, manners, customs and character of every country throughout the globe, illustrated by numerous engravings; adapted to the use of schools, and designed to accompany the study of the several school geographies now in use. Nov. 14.

WORKS OF THE AMERICAN ACADEMY.

THE new and commodious brick edifice, erected for an Academy on a delightful eminence near the center of the town of Woburn, will be opened for the reception of pupils on Wednesday the third day of December next, at 10 o'clock, A. M.; under the charge of Mr. ALFRED W. PIERCE. From the high and well known reputation of Mr. Pierce, who has been the preceptor of an Academy at Newburyport, the Trustees feel confident that he will give entire satisfaction to all, who may wish their children or their own to enjoy the benefits of this Institution. Board of good families may be had very reasonably; and the Preceptor will occupy a large new house built for the purpose of accommodating boarders, and will receive a number into his family, over whom he will exercise a constant and vigilant supervision, and spend the evening with them in a convenient room directing their studies. Tuition four dollars per quarter. Beneficiaries of the American Education Society may have their tuition gratuitous. By order of the Trustees, W. FAY, Sec'y.

References to the Hon. Samuel Hubbard, and the Rev. Samuel Green of Boston; Isaac Warren, Esq. of Charlestown, and the Rev. Joseph Bennett of Woburn.

CELEBRATED ANTHEMS, &c. \$1.25 cents per volume, by the dozen.

THE Old Colony Collection of Anthems, selected from the works of the most celebrated Authors, and arranged by the Boston Handel and Haydn Society, 3d edition, improved.

At a meeting of the Trustees of the Boston Handel and Haydn Society, several months after the publication of this volume, the following vote was passed, a copy of which, on request, is obligingly furnished.

"Voted, That a sufficient number of copies of the third edition of the Old Colony Collection of Anthems, &c. be purchased for the use of the Orchestra, and that the members be requested to furnish themselves with this valuable work, in order that the Society may avail itself, at rehearsals and Oratorios, of the music therein contained."

Signed, JOS. LEWIS, Sec'y.

For sale by JAMES LORING, 132 Washington-street.

The second volume may be had at the same price by the dozen. This work is enriched with the best adapted music for Concerts, and nearly all other public occasions. Parts of the same work may be had also at a very cheap rate.

A Thanksgiving Anthem is just published and for sale as above. The words to which this Anthem is composed, are peculiarly adapted to the occasion. Nov. 7.

NEW SCHOOL BOOK.

PERCE & WILLIAMS, Boston, and E. & G. MERRIAM, Brookfield, have just published "THE AMERICAN READER," containing extracts suited to excite a love of science and literature, to refine the taste, and to improve the mental character. Designed for the use of schools. 75 cts.

In compiling a reading book for schools, it should undoubtedly be a leading object to make such a selection as will be likely to exert a salutary influence on the pupil in future life.—Many of the lessons in this compilation have been taken from highly popular works, recently published, which appear better calculated to inspire the young with a taste for science and literature, and to instill correct moral principles, than any which have before appeared.

It appears highly important that the rising generation should be deeply impressed with the necessity of a proper regard for the Sabbath; and also that the subject of Temperance, which has been of late so much discussed, should be presented to the youthful mind in a more striking point of view, than has been done in the school books now in use. In this work, extracts treating of these and other subjects of acknowledged practical importance, have been chosen, in preference to those which are calculated merely to assist the pupil in becoming a good reader.

It has not however been forgotten that variety is indispensable; and that the usefulness of the book must greatly depend on its containing pieces adapted to correct the monotony of the school, so frequently heard in the reading of school-books. More lessons of this character have been inserted than are usually found in similar collections.

It is hoped that these considerations will secure the work a candid examination from those who take an interest in the subject of education. 2c. Nov. 7.

NEW BOOK FOR SABBATH SCHOOLS.

NOW in press, and will be published next week, by RICHARDSON & LORD, a small work, entitled Sabbath School Primery, comprising an analysis of the rudiments of music, with directions for the reading of verse and musical expression; adapted to the musical or monitorial mode of instruction, and accompanied by a collection of divine songs, with appropriate and simple lyrics. By Ezra Barrett.

The design of the work, is to supply a deficiency which has hitherto existed in Sabbath School instruction. By this plan those who are unacquainted with music can assist in teaching the rudiments. It is highly recommended to competent judges, as a choice and useful work, and well adapted to the capacity and performance of children. Nov. 7.

SURVEY OF CHRISTIANITY.

JUST published and for sale by CROCKER & BREWSTER, 47 Washington Street, late 50 Cornhill.—Frescut Street of Christianity, and of the Missionary Establishments for its Propagation, in all parts of the world. Edited by Frederick Shoberl, 1 vol. 12 mo.

To France. The second edition of Cogswell's Assistant to Family Religion, revised and enlarged. Will be published on the 15th inst.

The Unconditional Freedom of the Gospel, in three Essays. By Thomas Erskine, Esq.

Christian Charity Explained, or the Influence of Religion upon Temperance, &c. by J. A. James.

The Family Monitor, or a help to Domestic Happiness, by Do.

Preparing for Publication. Memoirs of Rev. Ligh Richmond, Author of Daughters of the Daughter, &c. Nov. 7.

HENRY'S COMMENTARY ON THE BIBLE.

R. F. & C. WILLIAMS, No. 78 Washington Street, Boston.—Have just received Vol. 3 of an Exposition of the Old and New Testaments, wherein each chapter is summed up in its contents; the Sacred Text inserted at large, in distinct paragraphs; each paragraph reduced to its proper heads; the same given, and largely illustrated, with practical remarks and observations. By Matthew Henry, late minister of the Gospel—a new Edition, edited by Rev. George Burder, and the Rev. Joseph Hughes, A. M.; with a life of the author, by the Rev. Sam'l Palmer. Nov. 7.

HAIR, HAIR SEATINGS, &c.

3000 pounds Manufactured HAIR of the first quality—Plain Hair Seatings from 15 to 25 inch wide, for sale by piece or single yard at No. 6 India-Street. Also 1 case Yellow Silk Flax for Coach Lace Manufacturers. Nov. 7.

ROBERT L. BIRD.

LETTERS TO DR. CHANNING.

Just Published by CROCKER & BREWSTER, 47 Wash.

ington Street.

LETTERS to Rev. W. E. CHANNING, D.D. on the

existence and agency of Fallen Spirits. By CANNON.

"No demonstration can be stronger than this: God hath said so, therefore it is true." Chillingworth.

Just received.—A large supply of Goodrich's, Butler's, Ames's, Burbank's and Hubbard's letters and writings in various languages. Also, London, Philadelphia, and New York.

Oct. 31.

LETTERS TO REV. DR. CHANNING.

Just Published, and for sale at the Book-store, No. 20, Market-street, by PERCE & WILLIAMS.

LETTERS to Rev. W. E. CHANNING, D.D. on the

Existence and Agency of Fallen Spirits. By Cannon.

"No demonstration can be stronger than this: God hath said so, therefore it is true." Chillingworth.

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